

# HISTORICAL BULLETIN

VOLUME 38, NUMBER 1

2011 EDITION

## from our GENERAL SECRETARY

This is the last newsletter before the WMHS meets once every five years at the site of the World Methodist Conference. The WMHS meeting will be in Durban, South Africa on Thursday, August 4, 2011. The meeting will include a bus tour of significant historical sites in the Durban area. You can reserve a place on the bus by emailing me at [rwilliams@gcah.org](mailto:rwilliams@gcah.org). I understand that sign-up for the Thursday afternoon seminars and programs will be on site and given that we are limited to one bus with 50 seats, advance reservations with me are critical. In addition to visiting these important sites there will be an election of officers for the coming five years, the treasurer's report, and setting direction for the next five years. If you are attending the Conference, I hope this meeting will be a priority in your schedule. The preliminary list of nominations, the meeting program, and the treasurer's report can be found elsewhere in this newsletter.

We should be clear about the nature of our Society. It is a small network of interested persons. 94 receive the newsletter in hard copy and 79 receive the newsletter by email. We also place it on [www.gcah.org](http://www.gcah.org). You can be on the email list without paying any dues. For those residing outside the United States, the cost of depositing the dues in a foreign currency is often greater than the dues themselves. We have no paid staff and depend on the work of regional vice-presidents in their locales around the world.

Over the last five years, I have restored the publication of the *Historical Bulletin* to a semi-annual schedule. I would welcome someone stepping up and wanting to do the editing of the newsletter. It is available now in electronic format which enhances ease of distribution.

During these five years, the WMHS has provided financial support for:

- A small stipend for an editor of one of the volumes of the Wesley Works Project
- Support for the conference sponsored by the Wesley Historical Society in Great Britain
- Publication of a German translation of a biography of Charles Wesley
- Publication of a biography of John Wesley in Italian
- The development of the E-Academy in Germany

- A conference in Europe in 2009 and the European Historical Conference in 2010

Now we look forward to being together in Durban, South Africa. A significant conversation is needed about our vision for the next five years. Elements of that vision will include:

- Continuation of the *Historical Bulletin*. We need an editor but I will continue until one is found. By the end of the five years, I believe that it should be electronic copy only. The vision must also consider the relationship with other societies and newsletters. The new venture of the *Methodist Review Newsletter* is most welcome and will make a great contribution to communications throughout this network.
- There needs to be a resumption of regional conferences in all parts of the world.
- The wider Wesleyan family needs to be included so the WMHS is not dominated either by United Methodists or by those from the United States.
- Should there be a more aggressive use of available funds?
- How do we draw on the available energy of all those interested in this work?
- How can the WMHS have a more visible presence at the Oxford Institute of Methodist Theological Studies in 2013?

I am pleased to be of service to this organization and face the challenges of a world-wide network of interested persons. Thank you for all each of you do to care for our memory, maintain our Wesleyan and related identities, and lead us into world transforming ministry in the 21st century.

-WMHS-

## WORLD METHODIST HISTORICAL SOCIETY CONFERENCE PROGRAMME

The World Methodist Society is offering a bus trip to historical sites and presentations on the history of Methodism in South Africa. The trip includes lunch, tea, and dinner. A tentative listing of sites is below. All costs for the bus, meals, and speakers are covered by the WMHS. Several articles in this *Bulletin* highlight history in South Africa.

The bus trip is scheduled for August 4, 2011 (12:45pm - 6:45pm). The tour begins after the morning plenary with return in time for the evening plenary. The afternoon is devoted to the various seminar programs.

*BOOK NOW*— only the first 50 participants will be accepted. Register by sending your name to Robert Williams, email: rwilliams@gcah.org.

Planned sites include:

- Methodist Indian Mission Churches (1862-present), churches in racially-defined residential areas and SA Hindu religious renewal: Hari Krishna Centre.
- Gandhi/Phoenix Settlement: Gandhi in South Africa plus museum. Founder of the Natal Indian Congress against racism and led passive resistance movement in SA.
- Ohlange Institute/High School: Rev. John Dube, pioneer of black academic and industrial skills education. First President of the black liberation movement: The African National Congress.
- Shembe Village (Ebuhleni) Inanda. Founder Isaiah Shembe: Nazirite Baptist Church (1911). First African Independent Church to develop indigenous African Christianity.
- Luthuli Museum (Groutville) and memorial to Nkosi Albert Luthuli. Early education in Methodist School. Led anti-apartheid struggle. Three times President of the African National Congress. Nobel Peace laureate.
- VERULEM Methodist Church (1853) Wesleyan origins in Natal: Wesleyan Christian Emigration and Colonization Society, the Byrne settlers and European entrepreneurship.
- Supper at Clairwood Methodist Church.

-WMHS-

## PRELIMINARY REPORT OF NOMINATIONS OFFICERS 2011 - 2016

(Italics indicate the person has agreed to serve. Bold indicates potential nominee. Blanks still to be filled.)

Nominees are still being sought. Please send suggestions to me at rwilliams@gcah.org.)

**President:** *Dr. Ulrike Schuler*, Germany

**Vice-Presidents:**

AFRICA:

Beauty Maenzenise, Africa University, P. O. Box 1320, Mutare, Zimbabwe  
E-Mail: maenzaniseb@africau.ac.zw

Joan A. Millard, P.O. Box 996, Cramerview, Sandton 2060, Republic of South Africa  
E-mail: joanmillard@icon.co.za

AMERICAS:

Paulo Mattos, Rua L'ondrina, 410 Apt. 113, Rudge Ramos, 09635-100- San Bernardo, SP, Brazil  
E-mail: payresmattos@yahoo.com  
Marilyn Fardig Whiteley, 226 Exhibition St., Guelph, Ontario N1H 4R5, Canada  
E-mail: mwhiteley@gto.net

ASIA:

EUROPE:

Massimo Aquilante, Italy  
E-mail: metodismo@chieavaldese.org  
Karl Heinz Voigt, Touler Str. 1c, D 28211 Bremen, Germany  
E-mail: khvoigt@emk-bremen.de

GREAT BRITAIN / IRELAND

Thomas Kingston, Clareen, Shinrone, Birr, Co. Offaly, Ireland  
E-mail: gmkingston@eircom.net  
John Lenton, 21 Vineyard Road, Wellington, Telford, Shropshire TF1 1HB UK  
E-mail: jandclenton@blueyonder.co.uk

**Dr. John Hargreaves, the current General Secretary of the Wesley Historical Society**

OCEANIA:

*Daryl Lightfoot*, P. O. Box 574, Toronto 2283 NSW, Australia  
E-mail: wmhs.aust@gmail.com  
*Richard Waugh*, Wesleyan Methodist Church of New Zealand, P.O. Box 82-363, Highland Park, Howick, Auckland, New Zealand  
E-mail: rjw@wesleyan.org.nz

**MEMBERS-AT-LARGE:**

J. William Lamb, 24 Princess Margaret Blvd., Etobicoke, ON M9A 1Z4, Canada  
E-mail: william.lamb@rogers.com  
*Paul W. Chilcote*, 129 Samaritan Avenue, Ashland, OH 44805 USA  
E-mail: pchilcote@ashland.edu  
Leif-gote Bjorklund, Finland  
E-mail: leif-gote.bjorklund@metodistkyrhan.fi

**IMMEDIATE PAST PRESIDENT:**

*Martin Wellings*, 26 Upland Park Road, Oxford, OX2 7RU, UK  
E-mail: martin.wellings@oxfordmethodists.org.uk

**GENERAL SECRETARY:**

*Robert J. Williams*, P. O. Box 127, Madison, NJ 07940, USA  
rwilliams@gcah.org

**TREASURER:**

*Daniel Swinson*, 223 N. Emerson St., Mt. Prospect, IL 60056  
E-mail: djswinson@wowway.com

**DIRECTOR, WORLD CATALOGUE OF METHODIST MANUSCRIPT COLLECTIONS:**

Mary K. Calkin, 701 Oaknoll Drive #433, Iowa City, IA 52246-5168, USA

-WMHS-

**TREASURER’S REPORT**

As of February 1, 2011, the Society has a checking account balance of \$ 8,883.27. The Society has invested \$16,956.82 in the United Methodist Development Fund and is earning 3.5% interest with a maturity date of October 12, 2014. The primary source of income is \$2,000 a year from the Ruck Foundation administered by the General Commission on Archives and History of The United Methodist Church. Dues for the World Methodist Historical Society are \$5 USD per year or \$20 USD for five years.

The newsletter, the *Historical Bulletin*, is available online at no charge through [www.gcah.org](http://www.gcah.org), and can be emailed upon request. You may be a member of the Society without dues by notifying the General Secretary, Robert Williams, at [rwiliams@gcah.org](mailto:rwiliams@gcah.org). The Society can carry on its work because of the generosity of the Ruck Foundation which set up this arrangement in 1985.

-Dan Swinson, Treasurer

-WMHS-

**CHARLES WESLEY SOCIETY**

**The Twenty-second Annual Meeting of The Charles Wesley Society**, will be held at Duke Divinity School, Wednesday, June 22 through Friday, June 24, 2011, in Durham, North Carolina. Co-sponsored by the Center for Studies in the Wesleyan Tradition and in conjunction with the Summer Wesley Seminar, participants will explore the theme: “*Celebrating Charles Wesley and Frank Baker.*” Plenary speakers include Drs. Paul W. Chilcote, Richard P. Heitzenrater, S T Kimbrough, Jr., Randy L. Maddox, and Timothy A. Macquiban. The conference will also include a special exhibit entitled “Frank Baker behind Glass,” organized by Dr. Roger Loyd. Dr. Kimbrough will lead participants in a hymn sing related to the famous Foundery Collection of 1742, copies of which will be available at the event.

In addition to papers related to the life and work of Charles Wesley, this conference also celebrates two significant anniversaries related to one of the most eminent Wesley scholars of

our time, Dr. Frank Baker, namely, the 100th anniversary of his birth and the 50th anniversary of his arrival at Duke University in 1961. On the evening of Thursday, June 23, a special banquet will be held in Dr. Baker’s honor with a number of his doctoral students in attendance to reflect on his life and work, including Steve Harper, Dick Heitzenrater, David Lowes Watson, myself, and perhaps others.

You can find more details concerning the full program and register at this link:

<http://divinity.duke.edu/initiatives-centers/cswt/educational-outreach/wesley-baker>

-Paul Chilcote

**HISTORY OF AUSTRALIAN METHODISM WORKSHOPS**

On December 3, 2010, the first of a series of Workshops was held at Wesley College, University of Sidney, on the History of Australian Methodism. The project was funded in part by an Australian Research Council grant and is co-convened by Professor Hilary Carey, Dr. Troy Duncan (both of the University of Newcastle) and Dr. Glen O’Brien, Booth College, Sydney College of Divinity.) Three Conferences will be held in all—in Sydney, Melbourne and Adelaide—and it is hoped that a new published history of Australian Methodism will result.



*Those in the photo taken in the Wesley dining hall are (from left to right): Hilary Carey, Robert Linder, Troy Duncan, Stuart Piggin, Glen O’Brien, Ian Breward, William Emilsen, Daryl Lightfoot, Brian Howe, Jennifer Clark, Renate Howe, Barry Brown. Not pictured—Garry Trompf, Marion Maddox, David Roberts.*

Here are the titles of the papers delivered (in the order they were given):

- Glen O’Brien (Sydney College of Divinity): “‘Not Radically a Dissenter’: The Rev. Samuel Leigh in the Colony of New South Wales”
- Hilary M. Carey (Newcastle): “‘An Agency for Expanding

Christianity': Methodism and the British World"

- Daryl Lightfoot (Vice-President, World Methodist Historical Society): "Rev. Thomas Collins of Sandhurst: A Vicarious Wesleyan Ministry in New South Wales"
- David Roberts/William Emilsen (Discussants) Forum: "Methodists, Aborigines and Missions"
- Renate Howe (Deakin): "Victorian Goldfields Methodism, 1850-1900"
- Troy Duncan (Newcastle): "Methodism as the Living Cement of the British Empire': Imperial Sentiment among Australian Methodists before WWI"
- Brian Howe (Melbourne): "Colin Williams: A Theology of Engagement"
- Plenary Forum (Chair: Ian Breward): The National History of Methodism in Australia Project
- Garry W. Trompf (Sydney): "Of Methodist Scholarship"
- Marion Maddox (Macquarie): "The Wowser and the Activist"
- Jennifer Clark (New England): "The new age needs a new spiritual dynamic': Methodism and the Challenge of the Sixties"

### New Books of Interest

While local Methodist/Wesleyan church histories may not always be relevant to a wider audience, an innovative and new style church history was launched in September last year by East City Wesleyan Church (ECW) in Auckland, New Zealand. ECW is now one of the prominent English-speaking multi-cultural churches of the Methodist/Wesleyan stream in the South Pacific. The book contains an overview history of Methodism in New Zealand, including the theological turmoil of the 1990s. There is also a helpful bibliography and index. Publication details are: "A New Church for a New Century. East City Wesleyan's Early Story" by Richard Waugh. Auckland, ECW, 2010, 160p ISBN: 978-0-473-17448-4).

The Wesley Historical Society (N.Z.) recently published a significant book on Methodist theological education. Dr. Susan J. Thompson's *Knowledge and Vital Piety: Education for Methodist Ministry in New Zealand from the 1840s* was launched in the 80th anniversary celebration of the society. The book is a comprehensive history of Methodist theological education in New Zealand until 1988 with a contributory overview of some developments since. (Publication details are: Wesley Historical Society, Proceedings 90 & 91, 2010, 275p ISBN: 978-0-473-16862-9).

Soon to be launched in late February, 2011, is *New Vision New Zealand Vol IV (2011)*, the fourth publication in a prominent series on New Zealand Christianity. Included is a substantial chapter (13) entitled "Planting a Church Planting Denomination" by Dr. Richard J. Waugh which gives an overview of Methodist history in New Zealand, including recent developments and the identification of several branches of the "John Wesley family of churches" in New Zealand (at least seven!). Publication details: Auckland: Mission Koru, 2011), 350p.

### Events

2014: 200th Anniversary of Christianity in New Zealand—contact Richard Waugh for more details (rjw@wesleyan.org.nz).

-Richard Waugh

-WMHS-



### WESLEY HISTORICAL SOCIETY CONFERENCE MAY 3-5, 2011

#### *Memorializing and Remembering: Life Stories in Methodism*

#### *About the Theme...*

Life stories and biography have always been important in Methodism. From the earliest volumes of John Wesley's *Arminian Magazine*, the lives and deaths of preachers, class leaders, members and their families have been recorded, often as exemplars of holy living and holy dying, as well as memorials to the more materialistic contributions they made to Methodism.

#### *About the Programme...*

The keynote speakers include:

Peter Forsaith from Oxford Brookes University will be introducing us to the newly digitized sources of Methodist magazines and newspapers held in the WHS library.

Gareth Lloyd, the Methodist archivist at the John Rylands University of Manchester Library will present a paper, "In the Shadow of the Founder: Methodist memorialization of John Wesley." Barbara Prosser will talk about Wesley's *Arminian Magazine*, Clive Field will talk about collective biographical sources and their research potential and Professor Peter Ackers will explore the biography of Hugh Clegg.

In addition, there will be range of shorter presentations given by conference members ranging from an exploration of the Methodist oral history project, the reflections on Methodist

family history by a museum curator and much more.

### ***The Venue***

The Conference will take place at the Launde Abbey Retreat Centre, East Norton, Leicestershire, LE7 9XB. Standing in 450 acres of parkland, the Abbey is the conference and retreat centre of the Anglican dioceses of Leicester and Peterborough. Following a major renovation in 2010, all rooms are en-suite and are provided with hospitality facilities. There are rooms for those who are disabled and there is full mobility access throughout the centre.

Launde is 45 minutes drive from Leicester and about 15 minutes by taxi from Oakham station. If you require a taxi to meet you from a specific train, please inform the Conference organizer.

The cost of the conference, with full board from afternoon tea on May 3rd to lunch on May 5th will be £165.

### ***How to Book***

To request a booking form to register for the conference, please send your request to:

The WHS Conference Organiser  
38 Northumbria Drive  
Henleaze, Bristol  
BS9 4HP

Places are limited, and early booking is strongly advised.

-WMHS-

**WESLEY HISTORICAL SOCIETY  
ANNUAL LECTURE  
SATURDAY, JUNE 25, 2011  
ST. DEINIOL'S LIBRARY  
HAWARDEN, FLINTSHIRE**

The Annual Lecture and AGM of the Wesley Historical Society for 2011 will be held at the national Gladstone Memorial Library at St. Deiniol's, Hawarden, Flintshire CH5 3DF on Saturday, June 25th. The Annual Lecture will be given by Dr. Eryn White, Senior Lecturer in History at the University of Aberystwyth on the subject "Wesley, Whitefield and Wales." Dr. Eryn White is senior lecturer in Welsh History in the Department of History and Welsh History at Aberystwyth University, specializing in the history of religion, education and society in eighteenth-century Wales. She is the author of *The Welsh Bible* (2007) and co-author of *Calendar of the Trevecka Letters* (2003). Her lecture will focus on the impact of Wesley and Whitefield on Wales. By the time of the Religious Census of 1851, Calvinistic Methodism had become the largest Nonconformist denomination in Wales, with Wesleyan Methodism in fourth place after the Welsh Independents and the Baptists.

Both John Wesley and George Whitefield had links with the leaders of Welsh Methodism in the early years of the Revival and both visited the country on several occasions. On the occasion of his first visit, Wesley commented that Wales was "ripe for the gospel." Yet Wesleyan Methodism struggled to reap the harvest of the Revival. In the year of the bicentenary of the founding of the Welsh Calvinistic Methodist Church in 1811, it is worth examining again how the Calvinistic and Wesleyan groups competed in Wales and why it was the Calvinistic Methodists who proved most influential.

The St. Deiniol's Library, founded in 1894 by William Gladstone (1809-1898) in the north Wales village of Hawarden is the only national library in the UK commemorating a British Prime minister and is recognised as Britain's finest residential library. It includes Gladstone's vast personal library, much of which he transported to the site from his home by cart and wheelbarrow, supplemented in the century since his death by numerous acquisitions including a particularly extensive collection of books on religious history.

Our meetings will take place in the chapel and as accommodation will be limited for this event we are requesting that those interested in attending reserve places in advance, by contacting the General Secretary by May 1, 2011, which will also assist catering provision. It will also be possible for anyone who wishes to stay overnight in the comfortable residential accommodation at the library to book overnight accommodation on the Friday and/or the Saturday at attractive group rates, with plenty of opportunities to view the permanent Gladstone Exhibition and the Library. Bookings for overnight accommodation should be made directly with the Library as soon as possible making it clear that you will be attending the WHS event [St. Deiniol's Library, Church Lane, Hawarden, Flintshire CH5 3DF].

For both residential and day visitors on arrival, tea and coffee will be available for purchase from 10:30am. After opening devotions at 11:00am, the Rev. Donald H. Ryan will introduce the morning's programme with a twentieth-century perspective on Methodism in Wales and at 11:30am. Mr. E. Alan Rose will speak about the history of Methodism in Cheshire and the Welsh borders. At 12:00pm (noon) there will be a break for lunch, which may be purchased in the Cafeteria, and opportunities to view the exhibition and library. There will be no charge for the day's programme but an offering will be taken at the Annual Lecture to cover expenses.

The Annual General Meeting chaired by the Rev. Dr. John A. Newton will begin at 12:45pm, to conclude no later than 2:15pm. The Annual Lecture, chaired by Mr. Lionel Madden will begin at 2:30pm, to conclude no later than 4:00pm. Further details of the meeting will be available on the Wesley Historical Society website [[www.wesleyhistoricalsociety.org.uk](http://www.wesleyhistoricalsociety.org.uk)] and of the venue on the Library website [[www.st-deiniols.org](http://www.st-deiniols.org)]. Further enquiries about the Annual Lecture should be addressed to Dr. John A. Hargreaves, 7 Haugh Shaw Road, Halifax. HX1 3AH (Tel. 01422 250780; E-mail: [johnahargreaves@blueyonder.co.uk](mailto:johnahargreaves@blueyonder.co.uk)).

Membership of the Wesley Historical Society is open to anyone interested in Methodist history. The current annual subscription rate is £12 and entitles members to receive annually three issues of the Society's informative journal, the *Proceedings of the Wesley Historical Society* and enjoy the facilities of the Society's Library. Membership enquiries should be directed to the Registrar, the Rev. Donald H. Ryan, 15 Foxlands Drive, Lloyds Hill, Penn, Wolverhampton, WV4 5NB (Tel. 01902 335556). For details of the society's residential conference at Launde Abbey, Leicestershire, from May 3-5, 2011; the extensive network of regional Methodist historical societies linked with the WHS and the on-line Dictionary of Methodism in Great Britain and Ireland see the WHS website).

-WMHS-

### NEWS FROM THE WMHS AUSTRALIAN RESOURCE CENTRE

The Centre's co-Directors thank God for the opportunities for ministry through the Centre over the past year, and look forward to maintaining the historic Methodist witness in the life of the Uniting Church and more widely as God enables over the months and years ahead. Concern over certain theological directions emerging in the Uniting Church over recent years has led to the formation within the Church of an Assembly of Confessing Congregations with the objective of maintaining a consistent Biblical witness within the Uniting Church in accordance with the Basis of Union on which the Uniting Church in Australia was founded.

Since the last WMHS Newsletter the history of the Epping Methodist (now Uniting) Church, on which site our Centre remains located at this time, has been published and was launched on November 27, 2010, by the President of the Royal Australian Historical Society, Dr. Ian Jack. In launching this history, Dr. Jack commented that this, as with all research, was effectively a work in progress. We have accordingly subsequently undertaken further research and published an article on Rev. Frederick Hibberd, a Baptist minister specially selected for service in Australia by Rev. C. H. Spurgeon. Frederick Hibberd under God simultaneously served his own denomination and also the Methodist and Presbyterian Churches in and around Epping at a critical time in the life of all three denominations.

This expression of Wesleyan catholicity, substantially grounded historically in the lives of the Wesleys through the influence of Richard Baxter (1615-1691) is fundamental to the work of the Eunice Hunter Library and Research Centre. Baxter's influence was again highlighted in the course of updating the paper presented at the WMHS meeting at Asbury College in 2000 on the life and ministry of the English Wesleyan Rev.

Thomas Collins and Collins' vicarious influence on Methodism in Australia and the Pacific. This updated paper was presented at a research conference at Wesley College at the University of Sydney in December as the first of a series of meetings leading up to the bi-centenary of the arrival of the first Wesleyan missionaries to New South Wales in 1815.

To mark the 92nd anniversary of the Armistice which ended WWI, a seminar entitled "We Will Remember Them" was presented at the former Methodist (now Presbyterian) Church at Singleton in the upper Hunter Valley, featuring non-combatants including stretcher bearers, chaplains and others. One session featured graduates of Cliff College in England who arrived in Australia in large numbers as Methodist Home Mission recruits prior to 1914 and enlisted in disproportionate numbers in both the Australian and British forces. This seminar will be repeated at Booragul in the Newcastle area in conjunction with the anniversary of the Anzac landing at Gallipoli in April. Research on the contribution of Cliff College and its staff and graduates over this period, more particularly Revs. Thomas Cook and Samuel Chadwick, to Methodism "down under" continues.

Among recent visitors to the Centre we were pleased to welcome Dr. Bob Linder, Professor of History at Kansas State University, with whom we have been associated for some time in the course of our research on Christians at war. Bob's visit was in relation to his research on a prominent Australian Methodist minister, the late Rev. Sir Alan Walker, founder of the international Lifeline organization.

The 2011 Seminar Programme of the Centre has now been released, and will include two presentations on the influence of lady evangelists of the Methodist Episcopal Church of America on Methodism in this country with particular reference to the 125th anniversary of the formation of the United Methodist Holiness Association in Sydney in 1886. Other presentations will feature the work of the YMCA Field Service in the Great War as part of our ongoing research into Christian involvement in that conflict, and also the many ministries in Australasia and elsewhere of Rev. Lionel Fletcher, Congregational world evangelist and Christian Endeavour leader, and other members of the Fletcher family.

The 7th Annual Combined Church Archives Thanksgiving and Dedication Service was held in St. Stephen's Presbyterian (now Uniting) Church in Sydney on February 10th, the guest preacher being Dr. Peter Bolt of the Moore (Anglican) Theological College in Sydney on "Archives: On Earth And In Heaven." This service was originally an initiative of the Co-Directors of the Eunice Hunter Library and Research Centre in their then roles and especially aimed at recognizing and celebrating the involvement of volunteers and the laity in the work of the various church archival bodies and similar organizations.

As we conclude this report, we are looking forward to a joint planning meeting with the Uniting Church Historical Society (and possibly other relevant groups at a later date) aimed at more

effective planning, co-ordination, and promotion of the historical presentations and other outreach activities of the various bodies over the months and years ahead. We hope to be able to arrange an appropriate joint celebration and commemoration of the bicentenary of the first Wesleyan itinerant ministry in NSW during July under the Irish convict Edward Eagar, whose life and contribution to Methodism and wider Colonial society was the subject of a paper in the previous WMHS Newsletter.

-Daryl Lightfoot and Sue Pacey

-WMHS-

## THE ARRIVAL OF THE INDIAN COMMUNITY IN NATAL

2010 was the 150th anniversary of the arrival of the first Indian immigrants in Natal (now KwaZulu-Natal). They came to South Africa as indentured laborers to work on the sugar plantations in Natal. They worked as farm laborers and mill hands on the farms belonging mainly to British colonists.

At a meeting held in Durban on October 10, 1851, to discuss the acute labor shortage in Natal the members resolved that the answer to the labor shortage was to import Indian indentured laborers. This plan had worked well in Mauritius in the 1830s and would surely work just as well in South Africa. The first group of 350 Indians arrived in 1860 to work on the farms. Within a few years of their arrival their contribution to the Colony's economy was acknowledged by Sir Liege Hulett in a parliamentary report.

152,184 Indians arrived in South Africa as indentured laborers between 1860 and 1911. They spoke a number of languages but mainly Tamil and Hindi. Most of them came from Bengal and Bombay and the valley of the Ganges. Most were Hindus but there were also a few Christians (50 Catholics and only 4 Protestants) and some Muslims.

After ten years they were given the opportunity to return to India but many of them chose to remain in South Africa. They had established homes and families and some of them had become skilled artisans and entrepreneurs and had businesses of their own. However, among those who did return were people who had heard the Gospel from the Methodist missionaries and Indian Christian workers. They returned to India taking the Gospel with them, acting as missionaries to the people they met again in India.

The arrival of the Indian community in Natal was a challenge to the missionary societies, including the Methodists. The first Methodist minister to work among the Indian immigrants was

the Rev. Joseph Jackson, who paid pastoral visits to Indian families on a sugar estate north of Durban. In 1862, the Rev. Ralph Stott was sent to work among the immigrant Indians. He had worked in Ceylon (now Sri Lanka) for eighteen years and spoke fluent Tamil, had a working knowledge of Hindi and later learnt Telugu as well. He also understood the culture of the Indian people and was aware of the important role that religion played in their lives and could preach in all three languages.

In 1872, after a number of the Methodist members had returned to India the Wesleyan Methodist Missionary Society considered closing the mission but Stott, aged 71, said: "I will stick to it whether you support me or not . . . I shall not give up now," so the Indian mission continued in Natal. (Pillay, 1997:288)

Stott realized the futility of starting his mission by building churches and embarked on a plan of door to door visitation. This was a slow process and he met with many set-backs. The area for his work spread from Isipingo on the South Coast to Kearnsey north of Durban. He built the first Indian church in Durban in 1877. In the years before his retirement in 1879, he was helped by four Indian catechists, Stephen, Nundoo, Josiah and Bissessor. Of his work he said: "The work for one minister was tedious and yielded few results. Some, however, were won for Christ and honorably kept the faith." (Mears 1957:7)

When the first South African Conference was held in 1883 there were only 38 members from the Indian community. It appears that Indian laymen carried on Stott's work after his retirement, between 1877 and 1880. Stott was the first person to provide educational facilities for Indians in Natal. In 1867, he established a day and an evening school in Durban as well as schools in Umgeni and Umbilo.

The work spread to Pietermaritzburg through the ministry of three white laymen, C. T. Varley, W. Christie, and J. Andrews, who started a small Christian group that met in an adapted kitchen. The first Indian Methodist Church was built in 1897. John Thomas, an immigrant from India, helped to extend the work into the Natal Midlands and was ordained in 1902, the first ordained Indian Methodist minister in South Africa. He opened a day school and continued to teach until 1918. He died in 1921. One of his grandsons, the Rev. H. F. Lawrence, also entered the ministry and played a prominent part in the Durban Mission as well as Pietermaritzburg and the Natal South Coast.

In 1880, Stott was succeeded by his son, the Rev. Simon Horner Stott. After his arrival in 1866, he had been involved in African mission work before moving to work among the Indians. In 1884, he moved his headquarters to Verulam (north of Durban). In 1884, Stott was joined by the evangelist, John Choonoo. Choonoo was able to preach in Hindi and Bengali and the mission on the south coast grew. In 1894, he joined Stott at Verulam and Stott ascribes to Choonoo much of the success of the work, especially at Umhlali. His sons, Arthur and Reuben Choonoo served as catechists and entered the Methodist ministry in 1917.

**ALBERT LUTHULI:  
NOBEL PRIZE WINNER**

Simon Horner Stott opened five schools between Umgeni and Tongaat and by 1892 the Indian Mission had eleven schools. The Stotts were very interested in Youth Work and ran a Sunday School at their home, "Trincomalee," in Verulam. By the time that Stott retired in 1906 there were 216 full members, 8 churches, 27 other preaching places, 12 local preachers, 3 evangelists and 1 minister.

John Choonoo continued with his work at Verulam until his death in 1924 at the age of 90. He had worked for the Mission for 43 years.

This is a short summary of the history of the first Indian Methodists in South Africa. The work spread to other parts of the country. In the 1890s, Joshua Rajakembriam, a Tamil from India who was a qualified Methodist teacher and Local Preacher, started a school in Pretoria in the Transvaal where the Indian Mission was put onto the preaching plan. Although most of the Indian Methodists still reside in Kwazulu-Natal their witness has spread all over South Africa.

#### **Works Consulted**

W. Hunt, "Indian Missions" in *Faith Marches On: 150 Years of Methodism in Southern Africa* (Wynberg, Cape Town: The Rustica Press, 1956).

W. J. G. Mears, *Methodist Missions to the Indians in Natal* (Cape Town: Rondebosch, Methodist Missionary Department, 1957).

J. Millard, *The Role of the Methodist Local Preachers in Potchefstroom, Pretoria and Johannesburg* Unpub M Th diss (Unisa, Pretoria, 1986).

G. Pillay, "Community Service and Conversion: Christianity Among Indian South Africans" in Elphick, R. & Davenport, R. (eds) *Christianity in South Africa A Political, Social and Cultural History* (Cape Town: David Philip, 1997).

J. Whiteside, *The History of the Wesleyan Methodist Church of South Africa* (Londa: Paternoster, 1906).

-Dr. Joan Millard Jackson

-WMHS-

2010 was the 50th anniversary of the awarding of the Nobel Peace prize to Chief Albert Lutuli, or Lutuli, the spelling that he preferred. Although he has been associated with the Congregational Church because he served as the Chief of the Groutville missionary settlement which was established by the American Board of Foreign Missions in 1836, he was a Methodist Local Preacher and considered his time at the Methodist mission institution (school) at Pietermaritzburg, KwaZulu-Natal as the time when he "began to wake up and look about" him (Luthuli, 1962:26).

Albert John Lutuli was born in 1898. Lutuli wrote that he could not be precise about the date of his birth (Lutuli, 1962:23), but it was near Bulawayo in what was then Rhodesia (now Zimbabwe). His father, who came from Natal in South Africa, was employed as an evangelist and interpreter at the Seventh Day Adventist mission. His father died when he was very young and when his older brother returned to South Africa Albert and his mother, Mtonya, returned too. His mother sent him back to the Lutuli traditional home at Groutville Congregational Church Mission for his education, where he became part of his Uncle Martins's household. His uncle was the Chief of Groutville and he learnt much of the traditional African way of justice from him. He also grew up in a Christian home with family prayers every evening. Soon his mother and older brother and family joined him at Groutville where his mother paid for his education by working as a domestic.

In 1914, when he reached Standard 4 (today Grade 6) he left the school at Groutville and continued his education at Ohlange Institute, a boarding school that had been founded by the Rev. John Dube. Dube was the principal while Lutuli studied there. After a year he was transferred to the Methodist Institution at Edendale, near Pietermaritzburg. For the first time he was taught by white teachers although there was also an African teacher on the staff. Lutuli (1962:27) recalled: "I realize that it might seem odd that we were not particularly conscious that they were Europeans. For our point of view in those days they belonged to the genus *teacher*." After completing his schooling he moved on to the Teachers' Training College at Edendale where he qualified as a teacher.

At the conclusion of his training he was sent to teach at a place called Blaauwbosch in northern Natal. There was no Congregational Church and Lutuli was confirmed a Methodist where (as he wrote): "I subsequently became a lay preacher" (Lutuli, 1962:30). Here, too, he met Dr. C. T. Loram, Natal's first Inspector for Native Education who challenged him to become involved with community projects for his scholars. After two years he received a bursary to attend Adams College to study for a Higher Teacher's Certificate.

At the end of his student year, Dr. Loram offered him a bursary

to study further at Fort Hare University. He thought long and hard but declined the offer as he felt that his mother had worked hard all the years to support him and it was his turn to look after her. He was given a teaching post at Adams College where "Adams was then leading the way in the experiment of using Africans to train Africa teachers" (Lutuli 1962:32).

Lutuli felt that Adams College was insulating their staff from what was happening in the rest of South Africa as life at the College was extremely busy. The principal of Adams' High School at this time was Z. K. Matthews, later also a prominent member of the African National Congress (ANC). In 1928, Lutuli became the secretary of the African Teachers' Association and in 1933 he was elected President, positions that prepared him for his later position in the African National Congress. Lutuli wrote (1962:39) that Adams taught him that he had to do something about being a Christian, and that this something must identify me with my neighbor, not dissociate me from him."

It was also at Adams College that he met his wife, Nokukhanya Bhengu, when she was studying for a teacher's certificate. She was a devout Christian and throughout their lives was a pillar of support to him. After their marriage they settled at Groutville. In 1935, Lutuli agreed to accept the chieftaincy of the Groutville reserve. For 17 years he was their administrator, mediator of quarrels and the organizer of the African sugar cane growers to guard their interests. During this time he was also able to travel overseas and was a delegate to the International Missionary Conference in India in 1938, while in 1948 he spent nine months on a church-sponsored tour of the United States of America.

In 1946, John Dube became ill and Lutuli succeeded him on the Natives' Representative Council. With the backing of the Natal ANC Youth League and Jordan Ngubane in *Inkundla ya Bantu*, a Zulu newspaper, he was elected President of the Natal branch of the ANC in 1951. His public support of the Defiance Campaign of 1952 (anti-apartheid civil obedience) brought him into direct conflict with the government. (Karis & Carter, 1977:61). He refused to resign from the ANC and was dismissed from his post as chief of Groutville. In response, Lutuli wrote *The Road to Freedom is via the Cross*. In it he says: "Thirty years have been spent knocking in vain, patiently, moderately, and mostly at closed and barred doors" (in Pillay 1993:47). He told the story of his struggle and said that laws that tend to debase human personality must be relentlessly opposed. He asked "Shall we obey God or man?" (in Pillay 1993:49) and said that he, himself, would continue to remain in the struggle for extending democratic rights and responsibilities to all sections of the South African community. In his speech, Lutuli expressed his belief in non-violence and his conviction that apartheid degrades all who are party to it.

At the National Congress of 1952, Lutuli succeeded James Moroka as President-General of the ANC by a large majority. Early the next year he was banned by the government and confined to his rural home, which prevented him from being able to give

direction to the everyday activities of the ANC. However, he was a powerful leader who became a symbol for the organization to rally support. He was also able to write statements and speeches for ANC conferences although he could not present them personally.

In December, 1959, he was included among those arrested for treason but was later released before the Treason Trial took place. He was called as a witness for the defense and was comparatively free until May, 1959, when he again had a banning order served on him that restricted him to the Lower Tugela area where Groutville was situated.

In 1960, after the Sharpeville emergency, a peaceful protest march that elicited a violent reaction from the police, Lutuli sought to rally Africans to resistance by publicly burning his pass (an identity document which all Africans were required to carry) in Pretoria. On March 30th, he was detained and later sentenced to a fine of £100 and a six month suspended sentence.

In 1961, Lutuli was awarded the Nobel Peace Prize for his role in the struggle of his people for freedom. He was allowed to travel to Oslo to receive the prize in December, 1961.

On July 21, 1967, Lutuli was struck by a train while out walking. Speaking at his funeral Alan Paton, the author and activist, said: "Although he was silenced, history will make his voice speak again, that powerful brave voice that spoke for those who could not speak" (Pillay, 1993:33).

### Works Consulted

J. Hofmeyr & G. Pillay, (eds), *A History of Christianity in South Africa* (Pretoria: HAUM Tertiary, 1994).

T. Karis & G. Carter, (eds), *From Protest to Challenge: A Documentary History of African Politics in South Africa 1882-1964* (Stanford, CA: Hoover Institution Press, 1977).

A. Luthuli, *Let My People Go: An Autobiography* (Glasgow: William Collins, 1962).

G. Pillay, *Voices of Liberation, Volume 1: Albert Lutuli* (Pretoria: HSRC Publishers, 1993).

-Dr. Joan Millard Jackson

-WMHS-

## THE FIRST METHODISTS IN NATAL 1829-1850

When the Rev. William Shaw, the pioneer Methodist missionary to the Eastern Cape, planned his chain of mission stations stretching up the east coast of South Africa as far as Mozambique he included Natal (today KwaZulu-Natal). In the list of stations given to the Minutes of Conference in 1829 the following appeared: "Tshaka's tribe, Port Natal. One to be sent" (Whiteside 1906:357). In 1830, the entry read: "Robert Snowdall. Another requested" and in 1831 the Rev. Robert Satchell was appointed to Port Natal. But Snowdall died and Satchell went to Pondoland and it would be another twelve years before a Methodist minister was appointed to Natal.

During these years until 1842, a number of changes had taken place in Natal. British traders had settled near the coast where the town of Durban was established. Dutch emigrant farmers, *trekboers* from the Cape, had settled further inland. Seventy of their number had been massacred at the *kraal* of the Zulu King Dingaan followed by an attack by the Zulu *impis* (regiments) on the rest of the Trekker group where many lost their lives. This led to the Dutch farmers taking revenge on the Zulus at the battle of Blood River in 1838. The Dutch proclaimed a Republic of Natalia and established the town of Maritzburg (now the city of Pietermaritzburg) as their capital. When the Dutch began to seek more land for their farms to the south of Natal, Chief Faku of Pondoland appealed to the Rev. William Shaw who then appealed to the governor of the Cape Colony for protection. A small British force was sent to march into Natal from Faku's territory and occupy Durban in 1842. The Rev. James Archbell and his family were sent to Durban, the first Methodist ministers in Natal. The Dutch *burghers* (citizens) besieged the British garrison, including Archbell and his family, until reinforcements arrived and the siege was lifted. Many of the Dutch farmers decided to move over the Drakensburg Mountains where they founded the republics of the South African Republic (Transvaal) and the Orange Free State.

Archbell soon built a wattle and daub structure with a verandah and a thatched roof—the first Methodist church in Natal. A mission house was also built. In 1846, the mission team was strengthened with the arrival of the Revs. W. J. Davis and J. Richards. While Davis remained in Durban with Archbell, Richards went to Pietermaritzburg. He, too, built a small thatched church. He was later joined by Archbell and in 1847 the Rev. W. C. Holden was sent to Natal. Holden was interested in the history of Methodism in South Africa as well as anthropology and wrote a number of books on the subject. He was also a staunch supporter of British colonial policy as seen in the title of his book on the Zulu War of the 1870s, *British Rule in South Africa*.

Another group of early Methodists came from Swaziland. In 1846, the Rev. James Allison, who had begun to work in Swaziland, was forced to flee when he incurred the wrath of

the Swazi king. Missionaries in those days had little idea of the culture of the people among whom they worked and Allison was accused of sheltering enemies of the new king, Mswati, when he took in fugitives from the king's armies. In the attack on the mission, twenty-five people were killed and on September 17, 1846, Allison fled to Natal (Matsebula 1988:42). He took with him a number of his converts many of whom became leaders in the Natal African church. He settled at Indaleni where he started a Methodist Society and a school. One of these men, Daniel Msimang, became an ordained Methodist minister and was responsible for re-establishing the Methodist Church in Swaziland in the 1880s. From the Idaleni settlement grew the Edendale mission near Pietermaritzburg, and later the *Driefontein* (Three Fountains) Society. In 1877, the Methodists at Edendale and Driefontien started the *Unzondelela* (to desire earnestly) movement for mission work in Zululand. This was an African initiative by African Methodists for Africans which was started without any input from the white missionaries. They sent and supported their own missionaries. The movement was later incorporated into the Methodist Church in Natal in 1878 and called the "Natal Native Home Mission" (A 534 Resolutions).

An interesting group of people who came to South Africa in 1850 were the so-called Byrne Settlers from Britain, named after John Byrne, a wealthy London merchant, who facilitated their settlement (Hattersley 1940:53f). This was a commercial enterprise, but many of the settlers were Wesleyan Methodists (Hattersley 1940:59) and among them were Local Preachers. They paid their own passage but were given land near Verulam and further inland near Richmond. The first Methodist sermon preached at Verulam was preached by William Todd, one of the Byrne settlers from Northumbria. He preached the same sermon again fifty years later at the Golden Jubilee celebrations of the church. (Findlay & Holdsworth 1922:295). Verulam later became a center for the Indian mission in Natal. The Byrne scheme was not a resounding success and there were a number of complaints from the settlers but they made a big contribution to the establishment of the Methodist Church in Natal.

Others to arrive in 1850 were the immigrant Indians who came to work on the sugar fields in Natal. There were few Protestants among them but due to the dedicated service of the Rev. Ralph Stott and his son, together with Indian Christians, the work spread and grew and today there is a large number of Indian Methodists in KwaZulu-Natal.

### Works Consulted

A 534 1/1/2 State Archives, Pietermaritzburg. *Resolutions of the District Meeting of 1878, upon the Native Unzondelela*.

G. Findlay & W. Holdsworth, *The History of the Wesleyan Methodist Missionary* (London: Epworth Press, 1922).

A. Hattersley, *The Natalians Further Annals of Natal* (Pietermaritzburg: Shuter & Shooter, 1940).

J. Matsebula, *A History of Swaziland* (Cape Town: Longman, 1988).

J. Whiteside, *History of the Wesleyan Methodist Church in South Africa* (London: Elliot Stock, 1906).

-Dr. Joan Millard Jackson

-WMHS-

**MINISTERING WOMEN OF THE  
METHODIST EPISCOPAL CHURCH OF AMERICA  
IN NEW SOUTH WALES  
(PART 1)**

**MISS ISABELLA LEONARD IN NEW SOUTH WALES 1884-1886  
AND MISS SOPHIA BLACKMORE**

At a time when the ordination of women and women's ministries generally continue to provoke controversy among some elements in the Church in Australia, it seems appropriate to re-visit some remarkable ministries undertaken here over a century ago, and some visible results of at least two of these ministries. Both are associated with the generation immediately preceding World War 1 when the Methodist Holiness Movement, influenced by events in America and also in Britain, came into prominence in the life of the various branches of the Methodist Church "down under." Both involved lady evangelists associated with the Methodist Episcopal Church of America (MEC), and both had profound consequences for the wider church both here in Australia and overseas, extending down to the present day.

It is also especially appropriate to re-visit these ministries during this year, the 125th anniversary of the formation of the United Methodist Holiness Association in Sydney, capital of New South Wales (NSW), in May, 1886, under the presidency of Rev. William G. Taylor of the Sydney Central Methodist Mission.

In his second publication on early evangelical revivals in Australia,<sup>1</sup> Robert Evans has drawn together a range of materials tracing these various developments back to the American Holiness Movement. More specifically he reviews the evolution of the National Holiness Association of the MEC in the post-Civil War reconstruction period from a series of 52 National Camp Meetings beginning in July, 1867, in Vineland, New Jersey, and continuing until August, 1883. Evans notes the essentially Wesleyan orthodoxy of the teachings at these early American meetings, the great majority of which were led by Rev. John Inskip, and also the progressive fragmentation of the national movement accompanied by divergences in doctrinal emphases in subsequent years leading to the emergence of modern Pentecostalism. From this analysis, he concludes that

"the National Holiness Association of the Methodist Episcopal Church produced results far beyond anything that they [its founders] had envisioned." The present authors in this and other papers offer evidence fully supporting Evans' conclusion, but based on a somewhat different historical analysis and on factual material specifically linked to Methodism in Australia.

John Inskip and his fellow-worker Rev. W. B. Osborn visited Australia over an eight-week period in early 1881, spending time in both Victoria and New South Wales. Over this period they spoke at special meetings promoting the Biblical and orthodox Wesleyan doctrine of "Christian perfection" based on Matthew 5:48 and other Scriptures, often referred to as "perfect love" or "entire sanctification," and occasionally expressed (erroneously in the authors' view) as "sinless perfection."<sup>2</sup> In many respects Inskip and Osborn were the forerunners for the subject of this paper, Miss Isabella S. Leonard, who first visited Australia over the period February, 1884, to December, 1886. Isabella Leonard was acknowledged as a highly significant influence on the emerging interest in the holiness movement in this country, and was actively involved during 1885 in steps leading to the formation of the United Methodist Holiness Association in Sydney in May, 1886.

Isabella Leonard brought with her to Australia experience and recommendations covering her evangelistic work over several years in both America and (more recently) in Britain from Rev. William "California" Taylor and other MEC delegates to the first Ecumenical Methodist Conference held in Wesley's City Road Chapel in London in September, 1881. At the head of the 16 member Australasian delegation to the Conference appears the name of Rev. John Watsford, the first Australian-born Methodist minister, and Evans also notes that "entire sanctification" was a favorite preaching theme of "Father" John Watsford. It is clear that initial arrangements for Isabella Leonard's visit to Australia were negotiated in the context of this Conference.<sup>3</sup>

A parallel development to the American National Holiness Association was the organization in America in 1869 of the Woman's Foreign Missionary Society (WFMS) of the MEC by the wives of two missionaries to India, building on the work of various women's auxiliaries over the preceding 50 years. Their motivation was the parlous state of the women of India, and the need for more women missionaries to reach out to them. The Society sponsored only single women as missionaries, and thus the culture of India sparked a wider WFMS focus on the role of women in ministry and evangelism than might have otherwise been the case at home in a male-dominated American church. Among these women was Isabella Leonard, whose visit to the eastern Australian States of New South Wales and Queensland (then part of the New South Wales Wesleyan Conference) was as an acknowledged representative and accredited evangelist of the WFMS.<sup>4</sup>

This focus on the welfare of women, and particularly of children, was also visibly expressed in 1886 at the inauguration of the Methodist Holiness Association in Sydney through the

presence as a guest at the inauguration of the former London Missionary Society missionary Rev. George Muller (better known as “Muller of Bristol” and noted for his faith ministry in the development of orphanages and care of orphan children). Muller was now over 80 years of age and his visit to Australia at this time formed part of a world tour extending over 10 years and covering over 130,000 miles by the time of his return to England in mid-1887.

Arriving in Sydney from England in mid-February, 1884, shortly after the close of the Wesleyan Conference, Isabella Leonard was introduced to a well-attended meeting of preachers in the York Street Chapel on March 9th, and it was indicated that her special desire was to conduct meetings with particular reference to the promotion of holiness. Two months later, Isabella again announced the priority objective of her visit in an “open letter” dated April 15, 1884 and published in the *Weekly Advocate* of May 3rd. Writing from an unidentified address in the inner western suburb of Petersham, she specifically identified this objective as a “revival of Scriptural holiness” in the Church in NSW.

While Isabella Leonard was ministering in New South Wales and Queensland over the period 1884-1886, the General Executive Committee of the WFMS had met in 1885, and had again decided, despite repeated requests from Rev. Dr. (later Bishop) William Oldham for the establishment of a new mission to the women of Singapore, “meeting place of the nations,” that it was impossible at that time to establish a new mission. The response from Mary C. Nind, a former Congregationalist who had been disciplined by her own church for espousing the Methodist doctrine of holiness, was swift and to the point, “Frozen Minnesota will send the Gospel to the women of the Equator,” and was subsequently reinforced by the provision of US \$3,000 by Mary Nind personally for the purpose. The finance was now available but where was the missionary?

In Australia, in the New South Wales town of Goulburn in the southern highlands region 100 miles from Sydney, God had already moved to prepare the instrument of His choosing in the person of Sophia Blackmore. She was born to committed Wesleyan parents at Goulburn on October 19, 1857, and baptized on December 6th in that year at a time of revival in the Goulburn circuit under the first Australian-born Wesleyan minister and former missionary in Fiji, Rev. John Watsford (John Watsford was also father-in-law to another prominent Wesleyan missionary, Rev. Benjamin Danks).

By 1860, the Blackmore family had moved to Albury on the NSW-Victorian border, where Sophia would spend her formative years. Here, as at Goulburn, her father Samuel Fry Blackmore was actively involved in early Wesleyan development, and also in civic affairs, becoming Town Clerk and later Mayor of Albury while actively pursuing his career in the legal profession.

The Blackmore family’s earlier close associations with the Watsford family were maintained at Albury through Rev. James

Watsford, son of Rev. John Watsford and a former Goulburn Sunday School pupil in a class led by Samuel Blackmore. As a teenager, Sophia Blackmore joined the Wesleyan Church during James Watsford’s term at Albury in 1872/3. The Blackmore family returned to Goulburn around 1880, resuming their active involvement in the Goulburn Wesleyan Methodist Church and circuit.

To fully comprehend the movement of the Spirit of God in the preparation of Sophia Blackmore for her life’s work, it is also necessary to trace something of the antecedents of Sophia Blackmore in England and further explore the Blackmore family’s movements in NSW from the time of Samuel’s arrival in Sydney in 1853.

Samuel Fry Blackmore (1829-1912), had followed his father into the legal profession in England in 1852 and was admitted to practice shortly prior to emigrating to NSW where he arrived on *Chandernagore* in April, 1853. Under circumstances not presently known, Samuel had met Mary Ann Philip (1832-1914), eldest daughter of the late Rev. John Philip of Weldon, Northamptonshire, and Frances Vicars, and the two were married in the Pitt Street Congregational Church on March 28, 1855.

As a child, Mary Ann Philip had lived for some time in London with her uncle. Robert Philip, one of the early directors of the London Missionary Society, and had met Dr. Robert Morrison of China and Robert Moffat and David Livingstone of Africa. Mary Ann also remembered sitting in church with two Chinese converts brought to England by James Legge, another missionary to China.

Following their marriage, Samuel and Mary Ann Blackmore moved to Goulburn where Samuel entered into a partnership with another solicitor, Mr. Charles Hamilton Walsh, who was also a Wesleyan, an early Superintendent of the Sunday School, first Mayor of Goulburn, and (significantly) the elected member for Goulburn in the State legislature in 1860/61. Two children were born to Samuel and Mary Ann Blackmore over the following three years, Sophia being the youngest. Sophia’s interest in missions, and especially China, was aroused in early life through the stories told by her mother of these early veteran missionaries and their work. The needs of China were also doubtless impressed on her throughout her formative years through reports of the missionary work both in China and with the Wesleyan Chinese Mission in Victoria over the period 1778-1884 of Rev. Edward Youngman, who with his brother Rev. Henry Youngman, had earlier candidated for the Wesleyan ministry from Goulburn.

The influences of Mary Ann Blackmore’s stories and a deeply devoted mother and grandmother would also find expression in the lives of younger children in the Blackmore family, six younger children being born to Samuel and Mary Ann during the family’s residence in Albury. Mary Ann Blackmore, born in 1860 at Albury, would become the wife of Rev. Patrick J.

Stephen, a close associate of Rev. W. G. Taylor and Taylor's colleague and successor at the Sydney Central Methodist Mission. Dorothea Beatrice Blackmore, born in 1897, daughter of Walter Blackmore and grand-daughter of Samuel and Mary Ann, would go on to become a Deaconess.

As with her forerunners, Isabella Leonard preached the orthodox Wesleyan holiness doctrine in meetings in both city and country centers in addition to her role in the meetings in Sydney in 1885/6 which led up to the formation of the United Methodist Holiness Association in May, 1886. Robert Evans details reports of some of these meetings as published in the then official journal of the Wesleyan Methodist Church in NSW, the *Weekly Advocate*, and laments the fact that so little is known of Isabella Leonard's ministry apart from the contents of these reports.

In this and a subsequent paper the authors assert that Isabella Leonard's acknowledged contribution to the growth of the holiness movement in NSW and elsewhere in Australia, significant as it undoubtedly was, is vastly overshadowed by her influence under God on Miss Sophia Blackmore of Goulburn, who would come to epitomize the work of the WFMS on the MEC mission field of Singapore over a period of some 40 years.

In the early months of her ministry in Australia, Isabella Leonard is reported in the *Weekly Advocate* as having visited several centers in the Southern Highlands region including Mittagong, Bowral and Kangaloon to the south of Sydney and north and east of Goulburn, and also at Kiama and Jamberoo. She subsequently re-visited the Shoalhaven circuit on the NSW south coast east of Goulburn, and there is evidence that Goulburn became something of a "home away from home" for Isabella Leonard during these itineraries in particular.

Although there is no report in *The Weekly Advocate* of Miss Leonard conducting holiness meetings at Goulburn in early 1884, evidence exists for such meetings in the Goulburn Wesleyan church by way of a letter from Samuel Blackmore, father of Sophia Blackmore, published in the *Weekly Advocate* of November 22, 1884. This letter referred to the "great success" of a series of meetings earlier in that year in Goulburn, urged that metropolitan circuits in particular make greater use of Miss Leonard's services, and also acknowledged the power of the holiness message as proclaimed at that time by the Salvation Army. Salvation Army Colonel Ballington Booth, son of the Army's founder, was in Australia at this time, and the work of the Army had achieved a degree of prominence accordingly. In the course of her ministry in the Newcastle and lower Hunter Valley area in September, 1884, Isabella Leonard had in fact shared the platform with Ballington Booth and his colleague Major Howard in a Salvation Army meeting at West Maitland.

Material published in the *Malaysia Methodist Message* in 1917/18 described in greater detail Sophia Blackmore's own

recollections of Isabella Leonard's Goulburn ministry in 1884, and also Miss Leonard's ongoing associations with Goulburn as extending over virtually the entire period of her ministry in Australia.<sup>5</sup>

During her ministry in Goulburn, and from time to time thereafter, Isabella Leonard had resided at "Ingleside," the Goulburn home of the twice widowed Mrs. Ann Campbell. Mrs. Campbell was a committed Wesleyan who had for some considerable time been involved in the arrangement and oversight of foster care for children, by this time under the guardianship of the State Children Relief Board established under the State Children Relief Act of 1881 as the statutory child protection agency in New South Wales, and forerunner of later statutory child care and protection authorities in NSW. Mrs. Campbell would thus have been well known to local legal firms, including that of Samuel Fry Blackmore and his partner Charles Hamilton Walsh.

The significance of these and also earlier and later associations in the economy of a sovereign God in the preparation of Sophia Blackmore for a life of missionary service, and indeed leading directly to the eventual researching and writing of this paper with the assistance of a former professional colleague, is in itself quite remarkable.<sup>6</sup>

Mrs. Ann Caldwell (nee Ward) was in fact the English born widow of Wesleyan minister Rev. Benjamin Hurst whose earlier sudden death at Goulburn in January, 1857, had led to the appointment of Rev. John Watsford to the Goulburn circuit as described earlier. Prior to his death Benjamin Hurst had unexpectedly become quite wealthy, and left his widow in very comfortable circumstances.

Remarrying Mr. John Caldwell, then a Sydney based member of the State legislature at Goulburn in 1866, the former Ann Hurst continued her close involvement with the Wesleyan Church both in Goulburn and also for a time in Sydney, followed by her return to Goulburn after some years' absence with her husband. John Caldwell maintained his active involvement in public affairs in Goulburn, becoming a member of the borough council prior to his death on April 14, 1884 at "Ingleside," Goulburn. (It is possible, if not indeed probable, that a critical factor in Ann Hurst's meeting and subsequent remarriage to John Caldwell was the association between Samuel Blackmore's partner Charles Hamilton Walsh and John Caldwell, both having been members of the NSW Legislative Assembly in the early 1860s.)

Also resident in Goulburn at this time was English-born Francis Tait, a former Goulburn Wesleyan circuit minister who resigned from the ministry in 1884 after several years struggling with a throat ailment. He had previously served as a missionary in Fiji for eight years, and in the Australian ministry for eleven years, his last circuit appointment being Goulburn over the years 1879-1881. Mr. Tait had travelled to England in 1882 and at the request of the Conference had been actively and successfully

involved in the recruitment of twelve ministers from England for service in NSW and Queensland.<sup>7</sup>

There can be little doubt that Francis Tait, if not indeed actively involved during his 1882 visit to England in the negotiations for Miss Isabella Leonard's subsequent visit to Australia, was instrumental in arranging her visit to Goulburn and the Southern Highlands soon after her arrival. These arrangements included Isabella's home-stay with Mrs. Ann Caldwell, and it appears that the focus of the Methodist Episcopal WFMS on work with disadvantaged women and children together with Ann Caldwell's involvement in this area were key factors in the close relationship which developed and continued throughout Isabella Leonard's time in Australia, and from which the events described in this and a subsequent article can be traced.

Following on the death of John Caldwell, Sophia Blackmore had become a close companion to Mrs. Ann Caldwell, and thus it was that she first came into contact with Isabella Leonard. Sophia recalled that she did not attend Isabella Leonard's first meeting in Goulburn, finding an excuse in the need to care for her younger siblings. Attending on subsequent evenings, Sophia eventually entered into a deeper experience of Christ through the ministry of her brother Hugh. On her parents' removal to Sydney shortly afterwards, Sophia remained in Goulburn, residing at "Ingleside" with Ann Caldwell and in close and regular contact with Isabella Leonard, whose visits and stories of the work of the WFMS in India and elsewhere continued to influence Sophia Blackmore.

During 1886, Isabella Leonard was determined to visit India herself prior to returning to America, having collected sufficient funds to take a worker from Australia to the mission field if an appropriate person were available. Some possible candidates had been identified but there were apparently obstacles in the way. At this point, and without warning, Mrs. Ann Caldwell died suddenly on October 19, 1886, following a day spent in her child protection work, and Isabella Leonard was moved to ask whether Sophia Blackmore might indeed be the person of God's choosing.

Sophia indicated a willingness to accompany Isabella to India, but was convinced that her parents, notwithstanding their own long-term associations with Methodism and with foreign missions, would not approve. Sophia indicated clearly to Miss Leonard she was neither prepared to seek her parents' permission nor to go against their wishes. Isabella Leonard however in the meanwhile had participated in a meeting in Sydney in November, 1886, which was attended by Sophia's parents, and had taken the opportunity to canvass the matter with them. The following day, Sophia received two letters—one from her father pointing out the needs of the work at home, the other from her mother encouraging her to respond to the call of God.

Discussing the matter with her close friend May Davies, Sophia was reassured of God's leading. "May Davies" is presently

believed to have been Clara M. Davies, daughter of William and Maria nee Cooper Davies of Goulburn. William Davies was the Goulburn lay representative to Conference and Lay General Treasurer of the Australasian Wesleyan Missionary Society, and also Mayor of Goulburn for several years. Maria Cooper prior to her marriage had been governess to the children of Rev. William Schofield, an early Wesleyan missionary to NSW, who had himself experienced "entire sanctification" at a love-feast held in Sydney on January 15, 1835.<sup>8</sup>

On December 10, 1886, Sophia Blackmore sailed for India via Melbourne, where she joined Isabella Leonard and two other missionaries from South India. On reaching Colombo, Isabella posted Sophia's credentials to the WMHS for consideration. In Madras, Sophia met Rev. Dr. (later Bishop) William Oldham, who spoke with her concerning the needs of Singapore and the funding available through the WFMS in Minnesota and Mrs. Mary Nind. Work was also available for Sophia in North India, and a relief teaching position was arranged, together with Hindustani language tuition.

The same day that Sophia commenced in this relief position, she received word from Dr. Oldham that she had been appointed to the new mission in Singapore financed by Mary Nind. Remaining a month in her relieving position, Sophia found a family who had been resident in Singapore and began to learn the Malay language, and also during this period became a member of the MEC.

Meanwhile, Isabella Leonard continued her visits to the mission stations in India prior to returning to America in June, 1887 via Calcutta, to which place she accompanied Sophia Blackmore as Sophia made her way to Singapore via Rangoon. (A future article will take up the Singapore ministry of Sophia Blackmore.)

Isabella Leonard continued to play an active role in the holiness movement both in America and in Britain, where she established an association with the Manchester ministry initiated by Frank Crossley in 1886, and where she also came into contact with Salvation Army founders William and Catherine Booth. Frank Crossley had purchased the Star Hall, an old music hall which he replaced with a mission hall while retaining the name of the former building. The first meeting in this hall took place in 1889, followed by a week-long holiness convention in 1890 involving both English and American speakers. These included the English Methodist evangelist Thomas Cook and Miss Isabella Leonard.<sup>9</sup>

Isabella subsequently edited the published addresses given at the 1901 and 1902 Conventions held in the Star Hall, which later came under the direction of the Salvation Army. From her then home in Phoenix, Arizona, Isabella was also a signatory with many others to the "call" to a 1901 meeting in Chicago under the title *Echoes of the General Holiness Assembly of 1885*.<sup>10</sup>

The full contribution of Isabella Leonard to the cause of Christ

is known only to God, but her role in the call and commitment of Sophia Blackmore to a life of missionary service is a visible and lasting memorial to a faithful life and ministry exercised across the world. (The authors would welcome information from any reader which might assist in developing a more detailed biographical record of the life and ministry of Isabella Leonard.)

## Endnotes

1 Robert Evans, *Evangelism and Revivals in Australia 1880-1914 (First Volume)* 2005.

2 In the authors' view, the verse of Charles Wesley's hymn commencing with "Made perfect first in love, and sanctified by grace" effectively summarizes the Wesleys' teaching on "Scriptural holiness." See also Eric Baker, *The Faith of a Methodist*, The Fernley-Hartley Lecture, (London: Epworth, 1958).

3 C. D. Ward, et. al (eds), *Proceedings of the Ecumenical Methodist Conference held in City Road Chapel, London, September 1881*, (Nashville: Southern Methodist Publishing House, 1882).

4 Theodore R. Doraisamy, "Women Pioneers of Methodism in Singapore and Malaysia: Messengers of Love," *Asia Journal of Theology* 4:2, 1996, 345.

5 Cited in Theodore R. Doraisamy, *Sophia Blackmore in Singapore*, General Conference Women's Society of Christian Service, Methodist Church in Singapore, 1987.

6 Mr. Rod Blackmore OAM, former Senior Magistrate of the Children's Court of NSW, and Daryl Lightfoot were associated over several years in various legal and policy matters relating to the care and protection of children during the latter's service as a professional social worker with the statutory child welfare authority in NSW, now known as the Department of Community Services. Mr. Blackmore is a great-nephew of Sophia Blackmore and an elder in the Uniting Church in Australia, and his provision of family and other records to facilitate the preparation of this and a following paper is gratefully acknowledged.

7 Eric G. Clancy, *Methodism in the Lilac City* (Goulburn: M. Johnstone and Son, 1959); NSW Wesleyan Conference Minutes 1882/3.

8 *Biographical Register of Methodist Ministers in Australia*—a work in progress at the Eunice Hunter Library, Epping, NSW.

9 Alexander P. Gillan, *A History of the Holiness Movement in Great Britain* (Stornoway, Calvary Holiness

Mission, 2004).

10 William C. Miller, (ed/comp.), *Holiness Works: A Bibliography* (Minnesota: Nazarene Publishing House, 1986). S. B. Shaw, (ed), *Echoes of the General Holiness Assembly* (Wesleyan Heritage Publications, 1998).

-Daryl Lightfoot and Sue Pacey

-WMHS-

## THE SEVENTH HISTORICAL CONVOCATION OF THE UNITED METHODIST CHURCH

THURSDAY, JULY 21 – SUNDAY, JULY 24, 2011  
Oklahoma City University  
Oklahoma City, Oklahoma USA

### "United Methodism in the Land of Many Cultures: Native American and Latino History"

The Convocation will include the annual meeting of The Historical Society of The United Methodist Church, and will be preceded by the annual meeting of the General Commission on Archives and History. Co-sponsors include the Oklahoma Indian Missionary Conference, the Oklahoma Conference, and the North American Section of the World Methodist Historical Society. The Convocation begins with registration at 1:00pm on Thursday afternoon and concludes with worship on Sunday morning.

**Registrations must be received by June 1, 2011.** The registration fee of \$150 USD includes everything except room costs.

Housing will be at Oklahoma City University. Cost is \$40 per person (**unless a couple wishes to share a full-size bed – then the cost will be \$50/couple. Please see registration form for further details.**) All rooms are air-conditioned.

Fly to Will Rogers Airport in Oklahoma City. Transportation from the airport to the campus will be arranged. Additional information and a registration form can be found on line at <http://www.historicalsocietyunitedmethodistchurch.org/meetingarchives/2011-reg-form.pdf>.

-WMHS-

**OFFICERS 2006-2011**

**PRESIDENT:** Martin Wellings, 26 Upland Park Road, Oxford, OX2 7RU, UK [martin.wellings@oxfordmethodists.org.uk](mailto:martin.wellings@oxfordmethodists.org.uk)

**VICE PRESIDENTS:**

**AFRICA:** Beauty Maenzenise, Africa University, P. O. Box 1320, Mutare, Zimbabwe [maenzaniseb@africau.ac.zw](mailto:maenzaniseb@africau.ac.zw)  
Joan A. Millard, P.O. Box 996, Cramerview, Sandton 2060, Republic of South Africa [joanmillard@icon.co.za](mailto:joanmillard@icon.co.za)

**AMERICAS:** Paulo Mattos, Rua L'ondrina, 410 Apt. 113, Rudge Ramos, 09635-100- San Bernardo, SP, Brazil [payresmattos@yahoo.com](mailto:payresmattos@yahoo.com)  
Marilyn Fardig Whiteley, 226 Exhibition St., Guelph, Ontario N1H 4R5, Canada [mwhiteley@gto.net](mailto:mwhiteley@gto.net)

**ASIA:** Takeo Kega, 4-25 Shibuya 4-Chome, Shibuya-Ju, Tokyo 150, Japan [artos97@hotmail.com](mailto:artos97@hotmail.com)  
Loma Lock-Nah Khoo, 20 Jalan Sahabat, Singapore 195 [methodismo@chieavaldese.org](mailto:methodismo@chieavaldese.org)

**EUROPE:** Massimo Aquilante, Italy [khvoigt@emk-bremen.de](mailto:khvoigt@emk-bremen.de)  
Karl Heinz Voigt, Toulser Str. 1c, D 28211 Bremen, Germany [gmkingson@eircom.net](mailto:gmkingson@eircom.net)

**GREAT BRITAIN / IRELAND:** Thomas Kingston, Clareen, Shinrone, Birr, Co. Offaly, Ireland  
John Lenton, 21 Vineyard Road, Wellington, Telford, Shropshire [jandclenton@blueyonder.co.uk](mailto:jandclenton@blueyonder.co.uk)  
TF1 1HB United Kingdom [wmhs.aust@gmail.com](mailto:wmhs.aust@gmail.com)

**OCEANIA:** Daryl Lightfoot, P. O. Box 574, Toronto 2283 NSW, Australia  
Richard Waugh, Wesleyan Methodist Church of New Zealand, P.O. Box 82-363, Highland Park, Howick, Auckland, New Zealand [rjw@wesleyan.org.nz](mailto:rjw@wesleyan.org.nz)

**MEMBERS-AT-LARGE:**  
J. William Lamb, 24 Princess Margaret Blvd., Etobicoke, ON M9A 1Z4, Canada [william.lamb@rogers.com](mailto:william.lamb@rogers.com)  
Paul W.Chilcote, 129 Samaritan Avenue, Ashland, OH 44805 USA [pchilcote@ashland.edu](mailto:pchilcote@ashland.edu)  
Leif-gote Bjorklund, Finland [leif-gote.bjorklund@metodistkyrhan.fi](mailto:leif-gote.bjorklund@metodistkyrhan.fi)

**GENERAL SECRETARY:** Robert J. Williams, P. O. Box 127, Madison, NJ 07940, USA [rwilliams@gcah.org](mailto:rwilliams@gcah.org)

**TREASURER:** Daniel Swinson, 223 N. Emerson St., Mt. Vernon, IL 60056-2509 [djswinson@wowway.com](mailto:djswinson@wowway.com)

**DIRECTOR, WORLD CATALOGUE OF METHODIST MANUSCRIPT COLLECTIONS:**  
Mary K. Calkin, 701 Oaknoll Drive #433, Iowa City, IA 52246-5168, USA

**HISTORICAL BULLETIN**

WORLD METHODIST HISTORICAL SOCIETY

P. O. Box 127

Madison, NJ 07940 USA